

human principles,—he traced it to its source, the “Grace of God” in them. Solicitous to partake of that grace, he embraced every opportunity of intercourse with them; yet though, on his arrival at Savannah, he consulted with one of their pastors, as to the line of conduct he should pursue on his Mission, it does not appear that he had relinquished those high church notions, which, however correct they may be conceived to be, are ill suited to colonial society. His stay in America was short. His previous anticipations of the difficulties of his Mission were realized, though not in the form he expected, and finding that there was no prospect of obtaining access to the Indians, the hope of which had considerable influence in determining him to accept the appointment, he returned to England, where he arrived in February 1738.

The solemn review which he took of the state of his religious experience, both on his voyage, and soon after his landing in England, is worthy of notice. He tells us, 1st. That by the most infallible proofs—that of his feelings,—he was convinced of his having “no such faith in Christ” as prevented his heart from being troubled; and he earnestly prays, to be saved by such a faith as implies peace in life and death.” 2d. “That he went to America to convert the Indians,” but am not converted myself.*

Mr. Wesley had industriously studied Theology, to qualify himself for the Ministry, and with the doctrines of christianity he was evidently well acquainted, excepting in that one point, the gratuitous justification of the ungodly, through the redemption which is in Jesus Christ. The necessity of a *personal reliance* on the atonement, and the consequent vital union of the believer with Christ, giving energy to love, and vigour to obedience, he did not apprehend. He obviously expected “the fruits of faith,” as the result of his sincere endeavours after universal obedience; but was disappointed: and now exclaims “Who will deliver me?” He had “received the spirit of bondage to fear;” but after many conversations with a pious pastor of the Moravian church, and while at a religious meeting where one was reading Luther’s preface to the Epistle to the Romans, he felt his heart strangely warmed—“that he trusted

*That a Clergyman so learned,—so exemplary,—and so *singularly strenuous in observing the rubrics of his Church*, should come to such a conclusion, and at such a time, has been matter of speculation to some who, entertaining defective, or distorted views of divine truth, either resolve conversion into a mere circumstance, or totally deny its existence. Among these is Dr. Southey, singularly a biographer of Mr. Wesley, of whose character and principles, he was as unprepared to judge, as he would be to write on the statistics of the planet Herschel: and though some of his reviewers are pleased to say that, the readers of his work will arise from its perusal with improved views of the character of Mr. Wesley, we feel ourselves compelled to condemn his garbled relation of facts, and the “vain philosophy,” exhibited in his reasoning upon them, as likely to mislead readers who have not the ability, or the disposition, to put them to the test of truth.